A

# LETTER

TO

# Mr. Penn,

WITH

His ANSWER.

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To the Honourable

# *William Penn*, Esq;

## Proprietor and Governour

## OF

# *PENSILVANIA.*

*Honoured Sir*,

THo' the Friendship, with which you are pleased to honour me, doth afford me sufficient opportunities of Discourfing with you upon any Subject, yet I chuse rather at this time to offer unto you, in Writing, some Reflections which have occur'd to my Thoughts, in a matter of no common Importance. The Importance of it doth primarily and directly respect your Self, and your own private Concernments; but it also consequentially and effectually regards the King, his Government, and even the Peace and Settlement of this whole Nation. I intreat you therefore to bear with me, if I endeavour in this manner, to give somewhat more weight unto my words, than would be in a transient Discourse, and leave them with you as a Subject that requires your retired Consideration.

You are not Ignorant that the part you are ſuppoſed to have had of late Years in publick Affairs, tho' without either the *Title*, or *Honour*, or *Profit* of any publick Office, and that eſpecially your avowed endeavours to introduce amongſt us a general and inviolable *Liberty of Conſcience* in matters of *Mere Religion*, have occaſioned the Miſtakes of ſome Men, provoked the Malice of others, and in the end, have raiſed againſt you a multitude of Enemies, who have unworthily defamed you with ſuch Imputations as I am ſure you abhor. This I know you have been ſufficiently informed of, tho' I doubt you have not made ſufficient Reflection upon it. The Conſciouſneſs of your own Innocence ſeems to me to have given you too great a contempt of ſuch unjuſt and ill-grounded Slanders. For however glorious it is, and reaſonable, for a truly virtuous Mind, whoſe inward Peace is founded upon that Rock of Innocence, to deſpiſe the empty noiſe of popular Reproach; yet even that Sublimity of Spirit may ſometimes ſwell to a reprovable Exceſs. To be ſteady and immoveable in the proſecution of wiſe and honeſt Reſolutions, by all honeſt and prudent Means, is indeed a Duty that admits of no exception: But nevertheleſs it ought not to hinder that, at the ſame time, there be alſo a due care taken of preſerving a fair Reputation. *A good name*, ſays the wiſe Man, *is better than a precious Ointment.* It is a Perfume that recommends the Perſon whom it accompanies, that procures him every where an eaſie Acceptance, and that facilitates the Succeſs of all his Enterpriſes: And for that reaſon, tho' there were no other I intreat you obſerve, that the care of a Man's

Man's Reputation is an eſſential part of that very ſame Duty that ingages him in the purſuit of any worthy Deſign.

But I muſt not entertain you with a Declamation upon this general Theme. My buſineſs is to repreſent to you, more particularly, thoſe very Imputations which are caſt upon your Self, together with ſome of their evident Conſequences; that, if poſſible, I may thereby move you to labour after a Remedy. The Sourſe of all ariſes from the ordinary Acceſs you have unto the King, the Credit you are ſuppoſed to have with Him, and the deep Jealouſie that ſome People have conceived of his Intentions in reference to Religion. Their Jealouſie is, that his Aim has been to ſettle Popery in this Nation, not only in a fair and ſecure Liberty, but even in a predominating Superiority over all other Profeſſions. And from hence the inference follows, that whoſoever has any part in the Councils of this Reign, muſt needs be Popiſhly affected: But, that to have ſo great a part in them, as you are ſaid to have had, can happen to none but an abſolute Papiſt. That is the direct Charge: But that is not enough: Your Poſt is too conſiderable for a Papiſt of an ordinary Form, and therefore you muſt be a Jeſuit: Nay, to confirm that Suggeſtion, it muſt be accompanied with all the circumſtances that may beſt give it an Air of Probability; as that you have been bred at St. *Omers*, in the Jeſuits Colledge; that you have taken Orders at *Rome*, and there obtained a Diſpenſation to Marry; and that you have, ſince then, frequently officiated as a Prieſt, in the Celebration of the Maſs, at *White-Hall*, St. *James*'s, and other Places.

ces. And this being admitted, nothing can be too black to cast upon you. Whatsoever is thought amiss, either in Church or State, tho' never so contrary to your Advice, is boldly attributed to it: And if other Proofs fail, the Scripture it self must be brought in to confirm, *That whosoever offends in one Point* (in a Point especially so essential as that of our too-much-affected Uniformity) *is guilty of the Breach of all our Laws.* Thus the Charge of Popery draws after it a Tail, like the *Et-cætera*-Oath; and, by endless *Innuendo's*, prejudicate you as guilty of whatsoever Malice can invent, or Folly believe: But that Charge therefore being removed, the inferences that are drawn from it will vanish, and your Reputation will easily return to its former Brightness.

Now, that I may the more effectually perswade you to apply some Remedy to this Disease, I beseech you, Sir, suffer me to lay before you some of its pernicious Consequences. It is no trifling matter for a Person raised, as you are, above the common level, to lye under the Prejudice of so general a Mistake, in so important a Matter. The general, and the long prevalency of any Opinion gives it a strength, especially amongst the Vulgar, that is not easily shaken. And as it happens that you have also Enemies of a higher Rank, who will be ready to improve such popular Mistakes, by all sorts of malicious Artifices. It must be taken for granted that those Errors will be thereby still more confirmed, and the Inconveniencies that may arise from thence no less increased. This, Sir, I assure you, is a melancholly Prospect to your Friends: For we know you have such Enemies. The Design of so *Universal a Liberty*

*berty of Conſcience*, as your Principles have led you to promote, has offended many of thoſe whoſe Intereſt is to croſs it. I need not tell you how many, and how powerful they are: Nor can I tell you, either how far, or by what Ways and Means they may endeavour to execute their Revenge. But this however I muſt needs tell you, That in your preſent Circumſtances, there is ſufficient ground for ſo much Jealouſie at leaſt, as ought to excite you to uſe the Precaution of ſome publick Vindication. This the Tenderneſs of Friendſhip prompts your Friends to deſire of you; and this the juſt Senſe of your Honour, which true Religion does not extinguiſh, requires you to execute.

Pardon, I intreat you, Sir, the earneſtneſs of theſe Expreſſions; nay, ſuffer me, without Offence, to Expoſtulate with you yet a little farther. I am fearful leſt theſe perſonal Conſiderations ſhould not have their due weight with you, and therefore I cannot omit to reflect alſo upon ſome more general Conſequences of your particular Reproach. I have ſaid it already, *That the King, His Honour, His Government, and even the Peace and Settlement of this whole Nation, either are, or have been concerned in this matter.* Your Reputation, as you are ſaid to have medled in publick Affairs, has been of publick Concernment. The promoting a *general Liberty of Conſcience* having been your particular Province; the Aſperſion of *Popery* and *Juſuitiſm* that has been caſt upon you, has reflected upon His Majeſty, for having made uſe, in that Affair, of ſo diſguiſed a Perſonage as you are ſuppoſed to have been. It has alſo weakened the force of all your Endeavours, ob-

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ſtructed their Effect, and contributed greatly to diſappoint this poor Nation of that ineſtimable Happineſs, and ſecure Eſtabliſhment, which I am perſwaded you deſigned, and which all good and wiſe Men agree, that a *juſt and inviolable Liberty of Conſcience* would infallibly produce. I heartily wiſh this Conſideration had been ſooner laid to Heart, and that ſome demonſtrative Evidence, of your Sincerity in the Profeſſion you make, had accompanied all your endeavours for Liberty.

But what do I ſay, or what do I wiſh for? I confeſs that I am now ſtruck with Aſtoniſhment, at that abundant Evidence, which I know you have conſtantly given, of the Oppoſition of your Principles to thoſe of the *Romiſh* Church, and at the little Regard there has been had unto it. If an open Profeſſion of the directeſt Oppoſition againſt *Popery*, that has ever appeared in the World, ſince *Popery* was firſt diſtinguiſhed from common *Chriſtianity*, would ſerve the turn; this cannot be denied to all thoſe of that Society, with which you are joyned in the Duties of Religious Worſhip. If to have maintained the Principles of that Society, by frequent and fervent Diſcourſes, by many elaborate Writings, by ſuffering Ignominy, Impriſonment, and other manifold Diſadvantages in defence thereof, can be admitted as any Proof of your ſincere Adherence thereunto, this it is evident to the World, you have done already. Nay further, If to have enquired as far as was poſſible for you, into the particular Stories that have been framed againſt you, and to have ſought all means of rectifying the Miſtakes upon which they were grounded, could in any meaſure avail

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to the settling a true Character of you in Men's Judgments; this also I know you have done. For I have seen under the Hand of a Reverend Dean of our *English Church*, Dr. *Tillotson*. a full acknowledgment of Satisfaction received from you, in a suspition he had entertained, upon one of those Stories, and to which his Report had procured too great Credit. And tho' I know you are averse to the publishing of his Letter without his express leave, and perhaps may not now think fit to ask it; yet I am so thoroughly assured of his Sincerity and Candor, that I cannot doubt but he has already vindicated you in that matter, and will (according to his Promise) be still ready to do it upon all Occasions. Nay, I have seen also your Justification from another Calumny of common Fame, about your having Kidnapp'd one who had been formerly a *Monk*, out of your *American* Province, to deliver him here into the Hands of his Enemies; I say, I have seen your Justification from that Story, under that Person's own Hand: And his return to *Pensilvania*, where he now resides, may be an irrefragable Confutation of it, to any that will take the pains to inquire thereinto.

Really it afflicts me very much to consider that all this does not suffice. If I had not that particular respect for you, which I sincerely profess; yet I could not but be much affected, that any Man who had deservedly acquired so fair a Reputation as you have formerly had, whose Integrity and Veracity had always been reputed Spotless, and whose Charity had been continually exercised in serving others, at the dear Expence of his Time, his Strength, and his Estate,

without any other Recompence than what results from the Conscientiousness of doing good: I say, I could not but be much Affected, to see any such Person fall, innocently and undeservedly, under such unjust Reproaches as you have done. It is a hard case, and I think no Man, that has any Bowels of Humanity, can reflect upon it without great Relentings.

Since therefore it is so, and that something remains yet to be done, something more Express, and especially more Publick, than has yet been done for your Vindication, I beg of you, *Dear Sir*, by all the tender Efficacy that Friendship, either mine, or that of your Friends and Relations together, can have upon you; by the due regard which Humanity, and even Christianity, obliges you to have to your Reputation; by the Duty you owe unto the King; by your Love to the Land of your Nativity; and by the Cause of Universal Religion and Eternal Truth: Let not the Scandal of Insincerity, that I have hinted at, lie any longer upon you; but let the Sense of all these Obligations perswade you to gratifie your Friends and Relations, and to serve your King, your Country, and your Religion, by such a publick Vindication of your Honour, as your own Prudence, upon these Suggestions, will now shew you to be most necessary and most expedient. I am, with unfeigned and most respectful Affection,

*Honoured Sir,*

*Your most Humble and most Obedient Servant.*

*London*, October the 20th, 1688.

Mr.

# Mr. *Penn*'s Answer

## To the foregoing

# LETTER.

*Worthy Friend,*

IT is now above Twenty Years, I thank God, that I have not been very solicitous what the World thought of me. For since I have had the *Knowledge of Religion from a Principle in my Self*, the first and main Point with me has been, to approve my self in the sight of God, through Patience and Well doing: So that the World has not had weight enough with me, to suffer its good Opinion to Raise me, or its ill Opinion to Deject me. And if that had been the only Motive or Consideration, and not the desire of a good Friend, in the Name of many others, I had been as silent to thy Letter, as I use to be to the idle and malicious *Shams* of the Times. But as the Laws of *Friendship* are Sacred, with those that value that Relation, so I confess this to be a Principal One with me, Not to deny a Friend the satisfaction he desires, when it may be done without Offence to a good Conscience.

The Business, chiefly insisted upon, is my *Popery*, and endeavours to promote it. I do say then, and that with all Sincerity, That I am not only no *Jesuite*, but no *Papist*. And, which is more, I never had any Temptation upon me to be it, either from Doubts in my own Mind about the Way I profess, or from the Discourses or Writings of any of that Religion. And in the Presence of Almighty God, I do declare, That the King did never once, directly or indirectly, attack me or tempt me upon that Subject, tho many Years that I have had the Advantage of a free Access to him; so unjust, as well as forbiddingly false, are all those Stories of the Town.

The only Reason, that I can apprehend, they have to Repute me a *Roman Catholick*, is, my frequent going to *White-Hall*; a place no more forbid to me than to the rest of the World, who yet, it seems, find much fairer Quarter. I have almost continually had one Business or other there for our Friends, whom I ever served with a steady Solicitation, through all Times, since I was of their Communion. I had also a great many Personal good Offices to do, upon a Principle of Charity, for People of all Perswasions; thinking it a Duty to improve the little Interest I had for the good of those that needed it, especially the *Poor*. I might add something of my own Affairs too, though I must own (if I may without Vanity), That they have ever had the least share of my Thoughts or Pains, or else they would not have still depended, as they yet do.

But because some People are so unjust, as to render Instances for my *Popery* (or rather *Hypocrisie*

*crisie*, for so it would be in me) 'tis fit I contradict them as particularly as they accuse me. I say then solemnly, That I am so far from having been bred at St. *Omers*, and having received Orders at *Rome*, that I never was at either place; nor do I know any Body there; nor had I ever a Correspondency with any Body in those Places, which is another Story invented against me. And as for my Officiating in the *King's Chappel*, or any other, it is so ridiculous, as well as untrue, that besides that no Body can do it but a *Priest*, and that I have been married to a Woman of some Condition above Sixteen Years, which no Priest can be, by any Dispensation whatever. I have not so much as *look'd* into any Chappel of the *Roman* Religion, and consequently not the King's; though a common Curiosity warrants it daily to People of all Perswasions.

And once for all, I do say, That I am a *Protestant-Dissenter*, and to that degree such, that I challenge the most Celebrated Protestant of the *English Church*, or any other, upon that Head, be he *Lay-man* or *Clergy-man*, in *Publick* or in *Private*. For I would have such People know, 'tis not impossible for a *True Protestant Dissenter* to be *Dutiful*, *Thankful* and *Serviceable* to the King, though he be of the *Roman Catholick* Communion. We hold not our Property or Protection from Him by our Perswasion, and therefore His Perswasion should not be the Measure of our Allegiance. I am sorry to see so many that seem fond of the Reformed Religion, by their Dis-affection to him, recommend it so ill. Whatever Practices of *Roman Catholicks* we might reasonably object against (and no doubt but such

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there are) yet He has disclaim'd and reprehended those ill things, by His *declared Opinion* against Persecution; by the Ease in which He actually indulges all Dissenters, and by the Confirmation he offers in Parliament, for the *Security of the Protestant Religion and Liberty of Conscience.* And in His Honour, as well as in my own Defence, I am obliged in Conscience to say, That he has ever declared to me, it was his Opinion; and on all occasions; when *Duke*, he never refused me the repeated Proofs of it, as often as I had any *Poor Sufferers for Conscience sake* to solicit His help for.

But some may be apt to say, *Why not any Body else, as well as I? Why must I have the preferable Access to other Dissenters, if not a Papist?* I Answer, I know not that it is so. But this I know, That I have made it my Province and Business, I have followed and prest it, I took it for my Calling and Station, and have kept it above these Sixteen Years; and, which is more, (if I may say it without *Vanity* or *Reproach*) wholly at my own Charges too. To this let me add the Relation my Father had to this King's Service; his particular Favour in getting me released out of the *Tower* of *London* in 69. my Father's humble Request to him upon his *Death-Bed*, to protect me from the Inconveniences and Troubles my Perswasion might expose to, and His Friendly Promise to do it, and exact Performance of it, from the moment I addressed my self to him: I say, when all this is considered, any Body that has the least pretence to *Good Nature*, *Gratitude*, or *Generosity*, must needs know how to interpret my Access to the King.

Perhaps

Perhaps ſome will be ready to ſay, This is not all, nor is this yet a fault, but that I have been an Adviſer in other Matters, diſguſtful to the Kingdom, and which tend to the Overthrow of the Proteſtant Religion, and the Liberties of the People. A likely thing indeed, that a *Proteſtant Diſſenter*, who from Fifteen Years old has been (at times) a Sufferer, *in his Father's Family, in the Univerſity, and by the Government*, for being ſo, ſhould deſign the Deſtruction of the Proteſtant Religion. This is juſt as probable, as it is true that I *dy'd a Jeſuite* ſix Years ago in *America*. Will Men ſtill ſuffer ſuch Stuff to paſs upon them? Is any thing more fooliſh, as well as falſe, than that becauſe I am often at *White-Hall*, therefore I muſt be Author of all that is done there that does not pleaſe abroad? But ſuppoſing ſome ſuch things to have been done, pray tell me, if I am bound to oppoſe any thing that I am not call'd to do? I never was a Member of *Council*, *Cabinet*, or *Committee*, where the Affairs of the Kingdom are tranſacted. I have had no Office or Truſt, and conſequently nothing can be ſaid to be done by me; nor, for that Reaſon, could I lie under any *Teſt* or Obligation to diſcover my Opinion of Publick Acts of State; and therefore, neither can any ſuch Acts, nor my Silence about them, in Juſtice, be made my Crime. *Volunteers* are *Blanks* and *Cyphers* in all Governments. And unleſs calling at *White-Hall* once a day, upon many Occaſions, or my not being turn'd out of nothing, (for that no Office is) be the Evidence of my Compliance in diſagreeable things; I know not what elſe can, with any Truth, be alledged againſt me.

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However, one thing I know, that I have every where most Religiously observ'd, and endeavour'd in Conversation with Persons of all Ranks and Opinions, to allay Heats, and moderate Extremities, even in the Politicks. 'Tis below me to be more particular. But I am sure it has been my endeavour, that if we could not all meet upon a Religious Bottom, at least we might meet upon a *Civil One*, the *good of England*; which is the common Interest of King and People: That He might be great by Justice, and we free by Obedience; distinguishing rightly on the one hand, between *Duty* and *Slavery*; and on the other, between *Liberty* and *Licentiousness*.

But, alas, I am not without my Apprehensions of the Cause of this Behaviour towards me, and in this I perceive we agree; I mean, my *constant Zeal for an Impartial Liberty of Conscience*. But if that be it, the Cause is too good to be in pain about it. I ever understood *That* to be the Natural Right of all Men; and that he that had a Religion without it, his Religion was none of his own. For what is not the Religion of a Man's choice, is the Religion of him that imposes it. So that *Liberty of Conscience* is the first Step to have a Religion. This is no new Opinion with me. I have writ many *Apologies* within the last Twenty Years to defend it, and that impartially. Yet I have as constantly declared, that Bounds ought to be set to this Freedom, and that *Morality* was the best; and that as often as *That* was violated, under a pretence of Conscience, it was fit the *Civil Power* should take place. Nor did I ever once think of promoting any sort of *Liberty of Conscience*, for any Body, which did not preserve

preserve the Common Protestancy of the Kingdom, and the Ancient Rights of the Government: For to say Truth, the one cannot be maintained without the other.

Upon the whole matter, I must say, I Love *England*; I ever did so; and that I am not in her Debt. I never valued *Time*, *Money*, or *Kindred*, to serve her, and do her good. No Party could ever byass me to her Prejudice, nor any Personal Interest oblige me in her wrong. For I always abhorr'd *discoming Private Favours at the Publick's Cost*.

Would I have made my Market of the Fears and Jealousies of People, when this King came to the Crown, I had put *Twenty Thousand Pounds* into my Pocket, and a *Hundred Thousand* into my Province. For mighty Numbers of People were then upon the Wing. But I wav'd it all; hop'd for better Times; expected the Effects of the King's Word for *Liberty of Conscience*, and Happiness by it. And till I saw my own Friends, with the Kingdom, deliver'd from the *Legal Bondage*, which *Penal Laws* for Religion had subjected them to, I could with no satisfaction think of leaving *England*; though much to my Prejudice beyond Sea, and at my great Expence here; having, in all this time, never had either Office or Pension; and always refusing the Rewards or Gratuities of those I have been able to oblige.

If therefore an *Universal Charity*, if the Asserting an *Impartial Liberty of Conscience*, if *doing to others as one would be done by*, and an open Avowing, and steady Practising of these things, in all Times, to all Parties, will justly lay a Man

under the Reflection of being a *Jesuit*, or *Papist*, of any Rank, I must not only submit to the *Character*, but imbrace it too; and I care not who knows, that I can wear it with more Pleasure, than it is possible for them, with any Justice, to give it me. For these are *Corner-Stones* and *Principles* with me; and I am scandalized at all Buildings that have them not for their Foundations. For Religion it self is an empty Name without them; *a Whited-Wall, a Painted Sepulchre*; No Life or Virtue to the Soul; No Good or Example to ones Neighbour. Let us not flatter our selves; *We can never be the better for our Religion*, if our *Neighbour be the worse for it*. Our fault is, we are apt to be mighty hot upon Speculative Errors, and break all Bounds in our Resentments; but we let Practical ones pass without Remark, if not without Repentance: As if a Mistake about an obscure Proposition of Faith were a greater Evil, than the Breach of an undoubted Precept. Such a Religion the Devils themselves are not without; for they have both Faith and Knowledge; but their Faith doth not work by Love, nor their Knowledge by Obedience. And if this be their Judgment, can it be our Blessing?

Let us not then think Religion a Litigious Thing; nor that *Christ* came only to make us good Disputants, but that he came also to make us good Livers. Sincerity goes farther than Capacity. It is Charity that deservedly excels in the *Christian Religion*. And Happy would it be, if where *Unity* ends, *Charity* did begin, instead of Envy and Railing, that almost ever follow. It appears to me to be the Way that

God

God has found out and appointed to moderate our Differences, and make them at least harmless to Society; and therefore, I confess, I dare not aggravate them to Wrath and Blood. Our Disagreement lies in our Apprehension or Belief of things; and if the common Enemy of Mankind had not the governing of our Affections and Passions, that Disagreement would not prove such a Canker, as it is, to Love and Peace in Civil Societies.

He that suffers his Difference with his Neighbour, *about the other World*, to carry him beyond the Line of *Moderation*, *in this*, is the worse for his Opinion, *even though it be true.* It is too little considered by Christians, that Men may *hold the Truth in Unrighteousness*; that they may be Orthodox, and not know what Spirit they are of. So were the Apostles of our Lord; they believed in him, yet let a false Zeal do violence to their Judgment, and their unwarrantable Heat contradict the great End of their Saviour's coming, *Love*.

Men may be angry for God's sake, and kill People too. Christ said it, and too many have practised it. But what sort of Christians must they be, I pray, that can Hate in his Name, who bids us, Love; and Kill for his sake, that forbids Killing; and commands Love, even to Enemies?

Let not Men or Parties think to shift it off from themselves: 'Tis not this Principle, or that Form, to which so great a Defection is owing, but a Degeneracy of Mind from God. Christianity is not at Heart: No Fear of God in the inward parts: No Awe of his Divine Omni-

presence. Self prevails, and breaks out more or less, through all Forms, but too plainly, (Pride, Wrath, Lust, Avarice) so that tho' People say to God, *Thy Will be done*, they do their own, which shews them to be true Heathens under a mask of Christianity, that believe without Works, and repent without Forsaking; busie for Forms, and the temporal Benefits of them, while true Religion, which is to *Visit the Fatherless and the Widow, and to keep our selves unspotted from the World*, goes barefoot, and like *Lazarus* is despised. Yet this was the Definition the Holy Ghost gave of Religion before *Synods* and *Councils* had the medling with it, and modeling of it. In those days *Bowels* were a good part of Religion, and that to the *Fatherless* and *Widow* at large, We can hardly now extend them to those of our own way. It was said by him that could not say amiss, *Because Iniquity abounds, the Love of many waxes cold.* Whatsoever divides Man's Heart from God, separates it from his Neighbour; and he that loves *Self more than God*, can never *Love his Neighbour as himself.* For (as the Apostle said) *If we do not love him whom we see, How can we love God whom we have not seen?*

O that we could see some Men as eager to turn People to God, as they are to blow them up, and set them one against another. But indeed those only can have that pure and pious Zeal, who are themselves turned to God, and have tasted the sweetness of that Conversion, which is to Power, not Form, to Godliness, not Gain. Such as those do bend their Thoughts and Pains to Appease, not Increase Heats and Animosities; to exhort People to look at Home,

sweep

ſweep their own Houſes, and weed their own Gardens: And in no Age or Time was there more need to ſet Men at work in their own Hearts, than this we live in; when ſo huſie, wandering, unruly, and licentious a Spirit prevails. For whatever ſome Men may think, *The Diſeaſes of this Kingdom is Sin*, Impiety againſt God, and want of Charity to Men: And while this Guilt lies at our Door, Judgment cannot be far off.

Now this being the Diſeaſe, I will briefly offer two things for Cure of it. The firſt is, *David's clean Heart, and right Spirit*, which he ask'd and had of God: Without this we muſt be a *Chaos* ſtill: For the Diſtemper is within; and our Lord ſaid, *All Evil comes from thence.* Set the inward Man right, and the outward Man cannot be wrong: That is the Helm that governs the humane Veſſel: And this nothing can do but an inward Principle, the *Light and Grace that came by Chriſt*, which the Scripture tells us, *Enlightens every one, and has appeared to all Men.* It is prepoſterous to think that he, who made the World, ſhould ſhow leaſt care of the beſt part of it, our Souls. No, he that gave us an outward Luminary for our Bodies, hath given us an inward one for our Minds to act by. We have it; and 'tis our Condemnation that we don't love it, and bring our Deeds to it. 'Tis by this we ſee our Sins, are made ſenſible of them, ſorry for them, and finally forſake them. And he that thinks to go to Heaven a nearer way, will, I fear, belate his Soul, and be irreparably miſtaken. There are but *Goates* and *Sheep* at laſt, whatever Shapes we wear here. Let's not therefore, Dear Friend, deceive our ſelves. *Our Souls*

*are at Stake. God won't be mocked. What we ſow we muſt expect to reap. There is no Repentance in the Grave*; which ſhows, that if none there, then no where elſe.

To ſum up this Divinity of mine, It is the Light of Jeſus in our Souls that gives us a true ſight of our ſelves, and that Sight that leads us to Repentance, which Repentance begets Humility, and Humility that true Charity that covers a multitude of Faults, which I call God's Expedient againſt Man's Infirmity.

The ſecond Remedy to our preſent Diſtemper is this, Since All of all Parties profeſs to *believe in God, Chriſt, the Spirit, and Scripture, that the Soul is Immortal, that there are Eternal Rewards and Puniſhments, and that the Vertuous ſhall receive the one, and the Wicked ſuffer the other*; I ſay, ſince this is the common Faith of *Chriſtendom*, let us all reſolve in the Strength of God to *live up to what we agree in, before we fall out ſo miſerably about the reſt in which we differ*. I am perſwaded, the Change and Comfort which that pious courſe would bring us to, would go very far to diſpoſe our Natures to compound eaſily for all the reſt; and we might hope yet to ſee happy days in poor *England*; for there I would have ſo good a Work begun: And how it is poſſible for the eminent Men of every Religious Perſwaſion, (eſpecially the preſent Miniſters of the Pariſhes of *England*) to think of giving an Account to God at the laſt day, without uſing the utmoſt of their Endeavours to moderate the Members of their reſpective Communions towards thoſe that differ from them, is a Myſtery to me. But this I know, and muſt lay it at their Doors, as

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I charge also my own Soul with it, God requires Moderation, and Humility from us; for he is at hand who will not spare to Judge our Impatiency, if we have no Patience for one another. The Eternal God rebuke (I beseech him) the Wrath of Man, and humble All under the sense of the Evil of this day; and yet (unworthy as we are) give us Peace, for his Holy Name's sake.

It is now time to end this Letter; and I will do it without saying any more than this: Thou seest my Defence against popular Calumny; thou seest what my Thoughts are of our Condition, and the way to better it; and thou seest my hearty and humble Prayer to Almighty God to incline us to be Wise, if it were but for our own sakes. I shall only add, That I am extremely sensible of the Kindness and Justice intended me by my Friends on this Occasion; and that I am for that, and many more Reasons, with great Truth and Esteem,

*Teddington*, October *the 24th*, 1688.

*Thy obliged and affectionate Friend,*

W. P.

FINIS.

Postscript.

# Postscript.

ONe thing in reference to my self I forgot to mention. I have been by some People with great art rendred Powerful, that I might be made Guilty, at least Obnoxious; which hath often drawn from me this Expression to my Acquaintance: *I have all the Inconveniencies of a Man of Power and Interest, but nothing of the Reality or Advantage of that Character.* One thing I will say, and end: I must do as I would be done by, and cannot with fine Distinctions, or popular Humour, absolve my self from that Duty: for, I thank God, I am what I was, and will be what I am, with his help, let the World say what it will. *Farewel.*

FINIS.